الإمام أبو حامد الغزالي

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* ولد أبو حامد محمد الغزالي بطوس سنة 450، وكان والده يغزل الصوف ويبيعه في دكانه بطوس، وكان فقيراً صالحاً لا يأكل إلا من كسب يده، ويطوف على المتفقهة ويجالسهم وينفق عليهم بما يمكنه، وكان إذا سمع كلامهم بكى وتضرع وسأل الله أن يرزقه ابناً فقيهاً واعظاً، فاستجاب الله دعوته، ولما حضرته الوفاة وصى به وبأخيه أحمد إلى صديق له من أهل الخير، فلما مات أقبل الرجل على تعليمهما إلى أن فني ذلك المال الذي كان خلفه لهما أبوهما، فقال لهما: اعلما أني قد أنفقت عليكما ما كان لكما وأنا رجل فقير لا مال لي، فأرى أن تلجا إلى مدرسة فإنكما من طلبة العلم فيحصل لكما قوت يعينكما على وقتكما، ففعلا ذلك وكان هو السبب في سعادتهما وعلو درجتهما.*

(Abu Hamid Muhammad al-Ghazali was born in Tus in 450 AH. His father spun and sold wool in his shop in Tus. He was a poor, pious man who only ate from his own earnings. He would visit scholars and spend time with them, supporting them as much as he could. When he heard their words, he would cry, pray, and ask God to bless him with a son who would be a scholar and preacher. God answered his prayer. When he was dying, he entrusted Abu Hamid and his brother Ahmad to a good friend. After his death, the friend took care of their education until the money their father left them ran out. He then told them, "I have spent all the money I had on you, and I am a poor man with no money. I suggest you go to a school since you are students of knowledge, so you can get the means to support yourselves." They did so, and it was the reason for their happiness and high status.)

| *ولد* (was born) | *ولدان* (two sons); *يغزل* (spins) | *يغزلون* (spin); *دكان* (shop) | *دكاكين* (shops); *فقير* (poor) | *فقراء* (poor people); *صالح* (pious) | *صالحون* (pious people); *كسب* (earnings) | *أكسب* (earnings); *يتفقه* (scholar) | *يتفقهون* (scholars); *تضرع* (prayed) | *تضرعون* (pray); *الوفاة* (death) | *وفيات* (deaths); *أخ* (brother) | *إخوة* (brothers); *رجل* (man) | *رجال* (men); *مدرسة* (school) | *مدارس* (schools); *قوت* (means) | *أقوات* (means).

قرأ الغزالي في صباه طرفاً من الفقه ببلده على أحمد بن محمد الراذكاني ثم سافر إلى جرجان إلى الإمام * أبي نصر الإسماعيلي وعلق عنه التعليقة، ثم رجع إلى طوس.*

(Al-Ghazali studied some jurisprudence in his youth with Ahmad bin Muhammad al-Radhkani in his hometown, then traveled to Jurjan to study with Imam Abu Nasr al-Ismaili and wrote down his lessons. He then returned to Tus.)

| *قرأ* (studied) | *يقرؤون* (study); *صِبًا* (youth) | *أصبياء* (young people); *فقه* (jurisprudence) | *فقهاء* (jurists); *بلد* (town) | *بلدان* (towns); *إمام* (imam) | *أئمة* (imams); *تعليقة* (lesson) | *تعليقات* (lessons).

قال الغزالي: قطعت علينا الطريق وأخذ العيارون جميع ما معي ومضوا فتبعتهم فالتفت إلى مقدمهم وقال * ارجع ويحك، وإلا هلكت، فقلت له أسألك بالذي ترجو السلامة منه أن ترد علي تعليقتي فقط فما هي بشئ تنتفعون به فقال لي وما هي تعليقتك؟ فقلت كتب في تلك المخلاة هاجرت لسماعها وكتابتها ومعرفة علمها فضحك وقال كيف تدعى أنك عرفت علمها وقد أخذناها منك فتجردت من معرفتها وبقيت بلا علم، ثم أمر بعض أصحابه فسلم إلي المخلاة، قال الغزالي هذا مستنطق أنطقه الله ليرشدني به في أمري، فلما وافيت طوس أقبلت على الاشتغال ثلاث سنين حتى حفظت جميع ما علقته، وصرت بحيث لو قطع علي الطريق لم أتجرد من علمي.*

(Al-Ghazali said: "We were waylaid by bandits who took everything I had and left. I followed them, and their leader turned to me and said, 'Go back, or you will be ruined.' I said to him, 'I ask you, for the sake of what you seek safety from, to return my notes only. They are of no use to you.' He asked, 'What are your notes?' I replied, 'Books I traveled to hear, write down, and understand.' He laughed and said, 'How do you claim to have understood their knowledge when we took them from you, leaving you without knowledge?' He then ordered one of his men to return my bag. Al-Ghazali said, 'This man was inspired by God to guide me. When I reached Tus, I devoted myself to study for three years until I memorized all my notes. If I were waylaid again, I would not lose my knowledge.'")

| *قطع* (waylaid) | *يقطعون* (waylay); *طريق* (road) | *طرق* (roads); *عيار* (bandit) | *عيارون* (bandits); *مضى* (left) | *يمضون* (leave); *مقدم* (leader) | *مقدمون* (leaders); *تعليقة* (note) | *تعليقات* (notes); *مخلاة* (bag) | *مخالي* (bags); *اشتغال* (study) | *اشتغالات* (studies).

وقدم الغزالي نيسابور ولازم إمام الحرمين وجد واجتهد حتى برع في المذهب والخلاف والجدل والأصلين والمنطق، وقرأ الحكمة والفلسفة وأحكم كل ذلك، وفهم كلام أرباب هذه العلوم وتصدى للرد عليهم وإبطال دعاويهم وصنف في كل فن من هذه العلوم كتباً جليلة.

(Al-Ghazali arrived in Nishapur and studied diligently with Imam al-Haramayn, excelling in jurisprudence, theology, argumentation, the principles of religion, and logic. He studied philosophy and mastered all of it. He understood the words of the scholars of these sciences and refuted their claims. He wrote significant books in each of these sciences.)

| *قدم* (arrived) | *يقدمون* (arrive); *إمام* (imam) | *أئمة* (imams); *اجتهد* (studied diligently) | *يجتهدون* (study diligently); *مذهب* (jurisprudence) | *مذاهب* (jurisprudences); *خلاف* (theology) | *خلافات* (theologies); *جدل* (argumentation) | *جدالات* (arguments); *منطق* (logic) | *مناطق* (logics); *حكمة* (philosophy) | *حكم* (philosophies); *فلسفة* (philosophy) | *فلسفات* (philosophies); *فن* (science) | *فنون* (sciences); *كتاب* (book) | *كتب* (books).

ولما مات إمام الحرمين خرج الغزالي إلى المعسكر قاصداً الوزير نظام الملك، إذ كان مجلسه مجمع أهل العلم فناظر الأئمة والعلماء في مجلسه وقهر الخصوم وظهر كلامه عليهم واعترفوا بفضله، وتلقاه الصاحب بالتعظيم والتبجيل وولاه تدريس مدرسته ببغداد وأمره بالتوجه إليها، فقدم بغداد في سنة 484 ودرس بالنظامية وأعجب الخلق حسن كلامه وكمال فضله وفصاحة لسانه ونكته الدقيقة وإشاراته اللطيفة وأحبوه، وأقام على تدريس العلم ونشره بالتعليم والفتيا والتصنيف مدة عظيم الجاه زائد الحشمة عالي الرتبة مسموع الكلمة مشهور الاسم، وعلت حشمته ودرجته في بغداد حتى كانت تغلب حشمة الأكابر والأمراء ودار الخلافة.

(When Imam al-Haramayn died, al-Ghazali went to the camp seeking the vizier Nizam al-Mulk, whose council was a gathering of scholars. He debated with the imams and scholars in his council, overpowering his opponents. They acknowledged his superiority

. The vizier honored him and appointed him to teach in his school in Baghdad, directing him to go there. He arrived in Baghdad in 484 AH and taught at the Nizamiyya school. People were impressed by his eloquence, complete knowledge, precise expressions, and subtle hints. They loved him. He continued teaching, issuing legal opinions, and writing for a long time, with great prestige, high rank, and respected word, becoming famous. His prestige and rank in Baghdad surpassed even the nobles, princes, and the caliphate's court.)

مات (died) | *يموتون* (die); *معسكر* (camp) | *معسكرات* (camps); *وزير* (vizier) | *وزراء* (viziers); *مجلس* (council) | *مجالس* (councils); *عالم* (scholar) | *علماء* (scholars); *خصم* (opponent) | *خصوم* (opponents); *فضل* (superiority) | *فضائل* (superiorities); *صاحب* (companion) | *أصحاب* (companions); *مدرسة* (school) | *مدارس* (schools); *خلق* (people) | *أخلاق* (people); *كلمة* (word) | *كلمات* (words); *اسم* (name) | *أسماء* (names).

* ثم تبرمت نفسه مما كان فيه من الجاه وكثرة الطلبة والاقتدار على العلوم وتدريسها، واعتراه شك في العلوم وظهر له أنه لا مطمع في سعادة الآخرة إلا بالتقوى وكف النفس عن الهوى والإقبال على الله تعالى، وأن ذلك لا يتم إلا بالإعراض عن الجاه والمال، وفكر في نفسه فإذا هو مقبل على علوم غير مهمة ولا نافعة في طريق الآخرة، وتفكر في نيته فإذا هي غير خالصة لوجه الله تعالى، فتيقن أنه على خطر، ولم يزل يفكر في مفارقة بغداد وترك التدريس قريباً من ستة أشهر حتى غلب ذلك عليه واعتقل لسانه عن التدريس.*

(Then, he grew weary of the prestige, many students, and mastery of sciences and teaching them. Doubt overtook him about the sciences, and he realized that true happiness in the afterlife lies in piety, restraining desires, and turning to God. He

understood this could only be achieved by renouncing prestige and wealth. He reflected on himself and saw that he was engaged in unimportant sciences that were not beneficial for the afterlife. He realized his intentions were not purely for God's sake, and he knew he was in danger. He continued to think about leaving Baghdad and teaching for nearly six months until he was overwhelmed, and he stopped teaching.)

| *تبرم* (grew weary) | *يتبرمون* (grow weary); *جاه* (prestige) | *وجاهة* (prestiges); *طالب* (student) | *طلاب* (students); *علم* (science) | *علوم* (sciences); *اعتراه* (overtook him) | *يعتريهم* (overtake them); *مطمع* (hope) | *مطامع* (hopes); *تقوى* (piety) | *تقويون* (pious people); *نفس* (self) | *نفوس* (selves); *هوى* (desire) | *أهواء* (desires); *مال* (wealth) | *أموال* (wealth); *نية* (intention) | *نيات* (intentions).

* وأورث ذلك حزناً في القلب بطل معه قوة الهضم وتعدى إلى ضعف القوى حتى يئس منه الأطباء وأشاروا عليه بالترويح وخف عليه الإعراض عن الجاه والمال ففارق بغداد، وفرق ما كان معه من المال ولم يدخر إلا قدر الكفاف، وحج البيت الحرام ثم دخل الشام وأقام به قريباً من سنتين لا شغل له إلا العزلة والخلوة والرياضة والمجاهدة، اشتغالا بتزكية النفس وتهذيب الأخلاق وتصفية القلب الذكر الله تعالى ثم توجه إلى بيت المقدس فجاور به مدة ثم عاد إلى دمشق واعتكف بالمنارة الغربية من الجامع، وصنف التصانيف المشهورة لم يسبق إليها، مثل إحياء علوم الدين، وصادف دخوله يوما المدرسة الأمينية فوجد المدرس يقول " قال الغزالي " وهو يدرس من كلامه، فخشي الغزالي على نفسه العجب، ففارق دمشق وأخذ يجول في البلاد فدخل منها إلى مصر وتوجه منها إلى الاسكندرية فأقام بها مدة، واستمر يجول في البلدان ويزور المشاهد، ويروض نفسه ويجاهدها، واستفاد من صحبة الشيخ أبي علي الفارمدي، وانكشفت عليه علوم وحكم، وعلت مداركه وعاد إلى الوطن وآثر العزلة. وألزم بالعود إلى نيسابور والتدريس بها في المدرسة النظامية فأجاب إلى ذلك بعد تكرار المعاودات، ودرس مدة يسيرة وكل قلبه معلق بما فتح عليه من الطريق، ثم رجع إلى مدينة طوس واتخذ إلى جانب داره مدرسة للفقهاء وزاوية للصوفية ووزع أوقاته على وظائف من ختم القرآن، ومجالسة أرباب القلوب والتدريس لطلبة العلم، وإدامة الصلاة والصيام وسائر العبادات، بحيث لا تخلو لحظة من لحظاته ولحظات من معه عن فائدة إلى أن انتقل إلى رحمة الله تعالى في يوم الاثنين 14 جمادي الآخرة 505هـ. قال أخوه أحمد لما كان يوم الاثنين وقت الصبح توضأ أخي أبو حامد وصلى وقال: علي بالكفن فأخذه وقبله ووضعه على عينيه وقال سمعاً وطاعة للدخول على الملك، ثم مد رجليه واستقبل القبلة ومات قبل الإسفار. وكانت خاتمة أمره إقباله على حديث الرسول صلى الله عليه وسلم ومجالسة أهله ومطالعة الصحيحين البخاري ومسلم، ومات وكتاب الصحيح للبخاري على صدره. كان الغزالي رحمه الله

شديد الذكاء سديد النظر عجيب الفطرة عالي الهمة مفرط الإدراك، قوى الحافظة بعيد الغور، غواصاً على المعاني الدقيقة مناظراً قوى الحجة.*

(This caused sadness in his heart, affecting his digestion and weakening his strength until doctors despaired of him and advised him to rest. He found it easier to renounce prestige and wealth, so he left Baghdad, distributed his money, keeping only what was necessary, and performed the pilgrimage to Mecca. He then went to Syria, staying there for nearly two years, focusing solely on seclusion, meditation, spiritual exercises, and striving to purify his soul, refine his character, and clear his heart to remember God. He then went to Jerusalem, staying there for a while, then returned to Damascus and secluded himself in the western minaret of the mosque. He wrote famous books, such as "The Revival of Religious Sciences." One day, he entered the Aminiyya school and found the teacher saying, "Ghazali said," quoting his words. Ghazali feared for his ego, so he left Damascus and traveled through the lands, visiting various places and sanctuaries, disciplining and striving with himself. He benefited from the company of Sheikh Abu Ali al-Farmadhi, gaining wisdom and knowledge, and returned to his homeland, preferring seclusion. He was compelled to return to Nishapur to teach in the Nizamiyya school and accepted after repeated requests, teaching for a short time with his heart still attached to the path he had found. He then returned to Tus, built a school for jurists, and a lodge for Sufis next to his house. He divided his time between reading the Quran, spending time with spiritual people, teaching students, and continuing prayers, fasting, and other acts of worship, ensuring every moment was beneficial until he passed away on Monday, 14 Jumada al-Akhirah 505 AH. His brother Ahmad said that on Monday at dawn, Abu Hamid performed ablution, prayed, and said, 'Bring the shroud.' He took it, kissed it, placed it on his eyes, and said, 'I hear and obey to meet the king,' then stretched his legs, faced the Qibla, and died before daylight. His last act was engaging with the hadith of the Prophet (PBUH), sitting with its people, and studying Sahih al-Bukhari and Sahih Muslim. He died with Sahih al-Bukhari on his chest. Ghazali, may God have mercy on him, was very intelligent, insightful, of amazing nature, high ambition, extremely perceptive, with a strong memory, deep thinker, and a strong debater.)

| *حزن* (sadness) | *أحزان* (sorrows); *قلب* (heart) | *قلوب* (hearts); *هضم* (digestion) | *أهضام* (digestions); *قوة* (strength) | *قوى* (strengths); *طبيب* (doctor) | *أطباء* (doctors); *راحة* (rest) | *راحات* (rests); *مال* (money) | *أموال* (monies); *حج* (pilgrimage) | *حجات* (pilgrimages); *شام* (Syria) | *أشوام* (

بين والد جندي وولد فقيه

(2)

** خرج فروخ أبو عبد الرحمن في البعوث إلى خراسان أيام بني أمية غازياً، وولده ربيعة حمل في بطن أمه، وخلف عند زوجته أم ربيعة ثلاثين ألف دينار، فقدم المدينة بعد سبع وعشرين سنة وهو راكب فرساً في يده رمح ، فنزل عن فرسه ثم دفع الباب برمحه فخرج ربيعة، فقال له يا عدو الله أتهجم على منزلي ؟ فقال لا : فقال فروخ يا عدو الله أنت رجل دخلت على حرمتي، فتواثبا وتلبب كل واحد منهما بصاحبه، حتى اجتمع الجيران، فبلغ مالك بن أنس، والمشيخة فأتوا يعينون ربيعة، فجعل ربيعة يقول : والله لا فارقتك إلا عند السلطان، وجعل فروخ يقول : والله لا فارقتك إلا بالسلطان وأنت مع امرأتي، وكثر الضجيج، فلما بصروا بمالك سكت الناس كلهم، فقال مالك : أيها الشيخ لك سعة في غير هذه الدار، فقال الشيخ هي داري وأنا فروخ مولى بني فلان فسمعت امرأته كلامه فخرجت فقالت : هذا زوجي، وهذا ابنى الذي خلفته وأنا حامل به، فاعتنقا جميعاً وبكيا، فدخل فروخ المنزل وقال هذا ابني ؟ قالت نعم!

قال فأخرجي المال الذي لي عندك ، وهذه معي أربعة آلاف دينار، فقالت المال قد دفنته وأنا أخرجه بعد أيام . فخرج ربيعة إلى المسجد وجلس في حلقته وأتاه مالك بن أنس، والحسن بن زيد، وابن أبي علي اللهبي والمساحقي، وأشراف أهل المدينة وأحدق الناس به، فقالت امرأته اخرج صل في مسجد الرسول صلى الله عليه وسلم، فخرج فصلي، فنظر إلى حلقة وافرة، فأتاه فوقف عليه ففرجوا له قليلاً، ونكس ربيعة رأسه يوهمه أنه لم يره، وعليه طويلة، فشك فيه أبو عبد الرحمن ، فقال من هذا الرجل ؟ فقالوا له هذا ربيعة بن أبي عبد الرحمن، فقال أبو عبد الرحمن ، لقد رفع الله ابني، فرجع إلى منزله فقال لوالدته لقد رأيت ولدك في حالة ما رأيت أحداً من أهل العلم والفقه عليها، فقالت أمه أيما أحب إليك ثلاثون ألف دينار، أو هذا الذي هو فيه من الجاه ؟ قال لا والله، إلا هذا، قالت فإنى أنفقت المال كله عليه، قال فوالله ما ضيعته.**

(Abu 'Abd al-Rahman Furukh went on a military mission to Khorasan during the Umayyad era, and his son Rabi'ah was in his mother's womb. He left thirty thousand dinars with his wife, Umm Rabi'ah. After twenty-seven years, he returned to Medina, riding a horse with a spear in his hand. He dismounted, pushed the door with his spear, and Rabi'ah came out. Abu 'Abd al-Rahman said, 'O enemy of God, are you invading my home?' Rabi'ah replied, 'No.' Abu 'Abd al-Rahman said, 'You are a man who has intruded into my privacy.' They wrestled,

and the neighbors gathered. Malik ibn Anas and the elders arrived to support Rabi'ah. Rabi'ah said, 'I will not leave you except before the sultan,' and Abu 'Abd al-Rahman said, 'I will not leave you except before the sultan and you are with my wife.' The noise increased, and when Malik appeared, everyone became silent. Malik said, 'O Sheikh, you have space elsewhere.' The Sheikh replied, 'This is my home, and I am Furukh, a freedman of Banu Flan.' Upon hearing this, his wife came out and said, 'This is my husband, and this is the son I left behind while pregnant.' They embraced and cried. Abu 'Abd al-Rahman entered the house and asked, 'Is this my son?' She said, 'Yes.' He said, 'Give me the money you have from me,' and she replied, 'I buried the money; I will bring it out after a few days.' Rabi'ah went to the mosque, sat in his circle, and Malik ibn Anas, Hasan ibn Zayd, Ibn Abi Ali Allahabi, Al-Masahiqi, and the notables of the city gathered around him. His wife said, 'Go pray in the mosque of the Prophet (PBUH).' He went out to pray. He saw a large gathering, approached them, and they made way for him. Rabi'ah lowered his head to show that he hadn’t seen him. Abu 'Abd al-Rahman wondered, 'Who is this man?' They said, 'This is Rabi'ah ibn Abi 'Abd al-Rahman.' Abu 'Abd al-Rahman said, 'God has elevated my son.' He returned home and told his mother, 'I saw your son in a state I have not seen any scholar or jurist in.' His mother asked, 'Which do you prefer, thirty thousand dinars or this status he has in prestige?' He replied, 'No, by God, except this.' She said, 'I have spent all the money on him.' He said, 'By God, you did not waste it.')

| *خرج* (went) | *يخرجون* (go); *بعوث* (missions) | *بعوثات* (missions); *خراسان* (Khorasan) | *خراسانات* (Khorasans); *أيام* (days) | *أيامًا* (days); *أموي* (Umayyad) | *أمويون* (Umayyads); *غازياً* (soldier) | *غزاة* (soldiers); *بطن* (womb) | *بطون* (wombs); *زوجة* (wife) | *زوجات* (wives); *دينار* (dinar) | *دنانير* (dinars); *قدم* (arrived) | *يقدمون* (arrive); *مدينة* (Medina) | *مدن* (cities); *فرس* (horse) | *خيول* (horses); *رمح* (spear) | *رماح* (spears); *دفع* (pushed) | *يدفعون* (push); *باب* (door) | *أبواب* (doors); *عدو* (enemy) | *أعداء* (enemies); *حرم* (privacy) | *حرمات* (privacies); *تواثبا* (wrestled) | *يتواثبون* (wrestle); *جيران* (neighbors) | *جيران* (neighbors); *بلغ* (reached) | *بلغوا* (reached); *مالك* (Malik) | *مالكون* (Maliks); *مشيخة* (elders) | *مشيخات* (elders); *يعينون* (support) | *يؤيدون* (support); *فارقتك* (leave you) | *يفارقون* (leave you); *ضجيج* (noise) | *أصوات*

(noises); *بصر* (saw) | *يُبصرون* (see); *سكت* (silent) | *يسكتون* (silent); *سعة* (space) | *سعَة* (spaces); *دار* (house) | *دور* (houses); *داري* (my home) | *دُور* (homes); *فروخ* (Furukh) | *فروخ* (Furukh); *كلام* (speech) | *كلامات* (speeches); *خرجت* (came out) | *يخرجون* (come out); *زوج* (husband) | *أزواج* (husbands); *ابن* (son) | *أبناء* (sons); *اعتنقا* (embraced) | *يعتنقون* (embrace); *بكى* (cried) | *يبكون* (cry); *منزل* (house) | *منازل* (houses); *مال* (money) | *أموال* (money); *دفنته* (buried) | *يُدفن* (bury); *معتقة* (freed) | *معتقون* (freed); *أربعة* (four) | *أربعة* (four); *دينار* (dinar) | *دنانير* (dinars); *مسجد* (mosque) | *مساجد* (mosques); *جلس* (sat) | *يجلس* (sit); *حلقة* (circle) | *حلَق* (circles); *وافرة* (large) | *وافرو* (large); *صلى* (prayed) | *يصلون* (pray); *نظر* (looked) | *ينظر*

حديث القمر

(1)

كانت السماء مصحية لا غيم فيها، والليلة مقمرة

(The sky was clear with no clouds, and the night was full moon.) | *سماء* (sky) | *سموات* (skies); *مصحية* (clear) | *مصحات* (clears); *ليلة* (night) | *ليالٍ* (nights); *مقمرة* (full moon) | *مقمِرات* (full moons).

وكان هشام يطالع القمر كأنما يطالع في كتاب.

(Hisham was gazing at the moon as if reading a book.) | *يطالع* (gazes) | *يطالعون* (gaze); *كتاب* (book) | *كتب* (books).

وكان أبوه يرى ذلك في الليالي المقمرة فأراد أن لا يضيع هذا النظر ولا يخلو من درس.

(His father noticed this on full moon nights and wanted not to waste this gaze without a lesson.) | *أب* (father) | *آباء* (fathers); *ليلة* (night) | *ليالٍ* (nights); *درس* (lesson) | *دروس* (lessons).

قال الوالد يا هشام أراك تنظر إلى القمر طويلاً كأنك تتمتع بمنظره.

(The father said, "Hisham, I see you looking at the moon for a long time as if you are enjoying its view.") | *والد* (father) | *والدان* (fathers); *تنظر* (looking) | *ينظرون* (look); *منظر* (view) | *مناظر* (views).

هشام : - نعم يا أبي إن منظره جميل جداً لا أكاد أملأ عيني منه، ولو قدرت لصعدت إليه بسلم

(Hisham: "Yes, Dad, its view is very beautiful. I can hardly fill my eyes with it, and if I could, I would climb to it with a ladder.") | *منظر* (view) | *مناظر* (views); *أملأ* (fill) | *يملىء* (fills).

الوالد :- وكم تقدر بعده يا هشام وأي سلم أو منارة تراها تكفيك للصعود إلى القمر؟

(The father: "How far do you estimate it, Hisham? And what ladder or lighthouse do you think would be enough to reach the moon?") | *تقدر* (estimate) | *يقدرون* (estimate); *سلم* (ladder) | *سلالم* (ladders); *منارة* (lighthouse) | *منارات* (lighthouses).

هشام : إني لم أريا أبي سلماً رفيعاً جداً، ولكني أقدر إذا كانت هنالك منارة ارتفاعها ضعف منارة قطب الدين في دهلي لأمكن الصعود إلى القمر.

(Hisham: "I have not seen, Dad, a very tall ladder, but I estimate that if there is a lighthouse twice the height of the Qutb al-Din lighthouse in Delhi, it would be possible to climb to the moon.") | *رفيع* (tall) | *رفيعون* (tall); *ارتفاع* (height) | *ارتفاعات* (heights); *قطب الدين* (Qutb al-Din).

الوالد :- وكم ارتفاع منارة قطب الدين يا هشام؟

(The father: "What is the height of the Qutb al-Din lighthouse, Hisham?") | *ارتفاع* (height) | *ارتفاعات* (heights).

هشام : سمعت أن ارتفاعها مائتان واثنتان وأربعون قدماً أوثمانون ذراعاً، وذلك ارتفاع كبير.

(Hisham: "I heard that its height is two hundred and forty-two feet or eighty cubits, and that is a great height.") | *قدماً* (feet) | *أقدام* (feet); *ذراعاً* (cubits) | *أذرع* (cubits).

الوالد : سبحان الله إنك ولد بسيط، إن القمر يا ولدي يبعد من الأرض مأتى ألف وخمسين ألف ميل وهو أقرب الكواكب إلى الأرض.

(The father: "Glory be to God, you are a simple child. The moon, my son, is two hundred fifty thousand miles away from Earth, and it is the closest planet to

Earth.") | *سبحان الله* (Glory be to God); *ولد* (child) | *أولاد* (children); *أقرب* (closest) | *أقرباء* (relatives).

هشام : ففي كم مدة يصل الإنسان إلى القمر إذا سافر إليه.

(Hisham: "So, in how long does a person reach the moon if they travel to it?") | *مدة* (duration) | *مدد* (durations).

* الوالد : إذا سافر الإنسان إلى القمر في قطار يسير خمسين ميلاً في ساعة فإنه يصل إلى القمر في نحو سبعة أشهر.*

(The father: "If a person travels to the moon in a train that runs at fifty miles per hour, they will reach the moon in about seven months.") | *سافر* (travels) | *يسافرون* (travel); *قطار* (train) | *قطارات* (trains).

* وإذا كانت الطائرة تطير خمس مأة ميل في ساعة فالإنسان يصل إلى القمر بالطائرة في يومين وعشرين ساعة.*

"And if the plane flies at five hundred miles per hour, a person will reach the moon by plane in two days and twenty hours.") | *طائرة* (plane) | *طائرات* (planes); *ساعة* (hour) | *ساعات* (hours).

هشام : - يا سبحان الله . وسمعتك يا أبي تقول إن القمر أقرب الكواكب إلى الأرض فهل القمر كوكب؟

(Hisham: "Glory be to God. I heard you, Dad, say that the moon is the closest planet to Earth. Is the moon a planet?") | *كوكب* (planet) | *كواكب* (planets).

* الوالد : نعم يا ولدي القمر والشمس والأرض والنجوم كلها كواكب، منها القريب ومنها البعيد، ومنها الصغير ومنها الكبير.*

(The father: "Yes, my son, the moon, the sun, the Earth, and the stars are all planets, some near and some far, some small and some large.") | *شمس* (sun) | *شموس* (suns); *نجوم* (stars) | *نجم* (star).

هشام : شيئ غريب، فهل الشمس أقرب الكواكب إلى الأرض ولذلك نورها ساطع وقوى جداً.

(Hisham: "Strange thing, is the sun the closest planet to Earth, and therefore its light is bright and very strong?") | *غريب* (strange) | *غرباء* (strange).

الوالد : لا يا ولدي الشمس تبعد من الأرض مقدار تسعين مليوناً وثلاثة ملايين، فالإنسان يصل إلى الشمس في ذلك القطار في مأتى عام وعشرة أعوام.

(The father: "No, my son, the sun is ninety million and three million miles away from Earth, so a person would reach the sun in that train in one hundred and ten years.") | *مقدار* (amount) | *مقادير* (amounts).

جداً؟

(Very?)

هشام : - الله أكبر، ولأي شيئ هي ساطعة واضحة.

(Hisham: "God is the greatest, so why is it bright and clear?") | *لأي* (why) | *لأي* (why).

الوالد :- لأنها أكبر من الأرض مليون وثلاث مأة ألف مرة، ولولا هذا البعد الشاسع لكانت أسطع وأوضح جداً..

(The father: "Because it is a million and three hundred thousand times larger than Earth. If it weren't for this vast distance, it would be brighter and clearer. Very much.") | *مليون* (million) | *ملايين* (millions).

هشام :- وهل هذه النجوم التي نراها كالنقط صغيرة.

(Hisham: "And are these stars we see as dots small?") | *نجمة* (star) | *نجوم* (stars).

الوالد : لا يا ولدي إن بعض النجوم أكبر من الشمس بكثير، ولكنها أبعد عنها كذلك بكثير، حتى إن بعضها * لا يرى إلا بالمكبرة.*

(The father: "No, my son, some stars are much larger than the sun, but they are also much farther away, so some can only be seen with a telescope.") | *أبعد* (farther) | *أبعدون* (farthest); *تكبير* (telescope) | *مكبرات* (telescopes).

حديث القمر

(2)

هشام :- وكيف الناس في عالم القمر، وكيف ديانتهم وأخلاقهم، وكيف المساجد والمدارس ؟ وهل في *المدارس اختبار سنوي، وكتب صعبة ؟ ومعلمون غلاظ ؟*

(Hisham: "How are the people in the world of the moon, how are their religion and morals, and how are the mosques and schools? Are there annual exams in the schools, difficult books, and strict teachers?") | *عالم* (world) | *عوالم* (worlds); *ديانة* (religion) | *ديانات* (religions); *أخلاق* (morals) | *خلق* (morals); *مسجد* (mosque) | *مساجد* (mosques); *مدرسة* (school) | *مدارس* (schools); *اختبار* (exam) | *اختبارات* (exams); *كتاب* (book) | *كتب* (books); *معلم* (teacher) | *معلمون* (teachers).

الوالد : إنك لسئول وحديث، وهل إذا خبرتك بأن عالم القمر ليس فيه مدارس، أو هنالك مدارس ولكن ليس * فيها اختبار وامتحان، والمعلمون كلهم رحمة وشفقة لا يعاقبون ولا يغضبون فهل تهاجر من الأرض إلى القمر ؟*

(The father: "You are very curious and talkative. If I told you that in the world of the moon there are no schools, or there are schools but no exams, and the teachers are all kind and compassionate, they don't punish or get angry, would you migrate from Earth to the moon?") | *مدرسة* (school) | *مدارس* (schools); *اختبار* (exam) | *اختبارات* (exams); *معلم* (teacher) | *معلمون* (teachers).

هشام: نعم يا أبي إذا هاجرت معي وهاجرت معنا أمنا وأسرتنا، ولكني أعدك بأني أقرأ هنالك

(Hisham: "Yes, Dad, if you migrate with me and our mother and family migrate with us. But I promise you that I will study there.") | *أسرة* (family) | *أسر* (families).

الوالد : يؤسفك أن القمر ليس فيه عمران ولا يوجد فيه السكان بل هو قاع صفصف لأن البرد هنالك شديد * لا يطيقه الإنسان.*

(The father: "I'm sorry to tell you that the moon has no civilization and no inhabitants. It is a barren land because the cold there is extreme and unbearable for humans.") | *قاع* (barren land) | *قِيعان* (barren lands); *برد* (cold) | *برودة* (colds); *إنسان* (human) | *ناس* (humans).

هذا ما وصل إليه الإنسان وانتهي إليه علمه إلى هذا الوقت، ومن يدري لعله يثبت خلاف ذلك غداً، فإن * علم*

(This is what humans have discovered and what their knowledge has reached so far, and who knows, it might prove otherwise tomorrow, as human knowledge is incomplete.) | *علم* (knowledge) | *علوم* (knowledges).

الإنسان ناقص، وهو كالكوكب السيار يتحول ويتغير. فقد نقض العلم الحديث القديم، ومن يقدر أن يقول إنه * لا ينقض هذا الحديث أحدث منه وأحكم منه، فالآلات تتحسن وترتقى والإنسان في اكتشاف واختبار.*

(Human knowledge is incomplete and constantly evolving, like a wandering star. Modern science has disproved old beliefs, and who can say that current knowledge won't be disproven by newer, more accurate discoveries? Technology improves and advances, and humans are always discovering and testing.) | *كوكب* (planet) | *كواكب* (planets); *آلة* (technology) | *آلات* (technologies).

فبالأمس كان الناس يعتقدون أن الشمس تدور حول الأرض وأن الأرض ساكنة مسطحة، ويستدلون على * ذلك بكل شيئ، ثم أثبتوا بالدلائل والاختبار أن الأرض مستديرة كروية الشكل تدور حول الشمس، وإذا خالف ذلك إنسان رأى إليه الناس شزراً، وظنوا أنه من رجال القرون الماضية.*

(Previously, people believed that the sun revolved around the Earth and that the Earth was flat and stationary. They used various proofs to support this belief. However, evidence and tests later proved that the Earth is round and spherical, orbiting the sun. If anyone contradicted this in the past, people would look at them skeptically and think they were from a bygone era.) | *أرض* (Earth) |

أراضٍ (Earths); *شمس* (sun) | *شموس* (suns); *قرن* (century) | *قرون* (centuries).

حديث القمر

(3)

هشام : ومن أين هذا النور يا أبي وهل هنالك قمر آخر؟

(Hisham: "Where does this light come from, Dad, and is there another moon?") | *نور* (light) | *أنوار* (lights); *قمر* (moon) | *أقمار* (moons).

* الوالد : - هذا النور عارية من الشمس، فإن نور الشمس ينعكس في القمر فيستنير كما ينعكس نور المصباح في المرأة فتستنير المرآة.*

(The father: "This light is borrowed from the sun. The sunlight reflects on the moon, making it shine, just as the light of a lamp reflects on a mirror, making the mirror shine.") | *نور* (light) | *أنوار* (lights); *شمس* (sun) | *شموس* (suns); *مرآة* (mirror) | *مرآة* (mirrors).

.هشام : وما هو الخسوف يا أبي ؟ فقد رأيت القمر ليلة الجمعة مخسوفاً، ورأيت الناس يتصدقون ويصلون

(Hisham: "What is an eclipse, Dad? I saw the moon eclipsed on Friday night, and I saw people giving charity and praying.") | *خسوف* (eclipse) | *خسوفات* (eclipses); *جمعة* (Friday) | *جمعة* (Fridays).

.... الوالد : - القمر يدور حول الأرض

(The father: "The moon orbits around the Earth...") | *أرض* (Earth) | *أراضٍ* (Earths).

هشام : وهل القمر أصغر من الأرض؟

(Hisham: "Is the moon smaller than the Earth?") | *قمر* (moon) | *أقمار* (moons).

الوالد : نعم الأرض أكبر من القمر خمسين مرة فالقمر يدور حول الأرض، والأرض كما علمت تدور مع * القمر حول الشمس، فإذا حالت الأرض بين القمر والشمس أصبحت حجاباً للقمر وانقطع عنه نور الشمس وأظلم القمر، فإذا حجبت الأرض جرم القمر كله احتجب القمر كله، وإذا حجبت بعض جرمه احتجب وأظلم هذا الجزء فقط!*

(The father: "Yes, the Earth is fifty times larger than the moon. The moon orbits the Earth, and as you know, the Earth orbits the sun with the moon. When the Earth comes between the moon and the sun, it becomes a barrier to the moon, cutting off the sun’s light, and the moon darkens. If the Earth blocks the entire moon, it is completely hidden. If it blocks part of it, only that part is darkened!") | *أرض* (Earth) | *أراضٍ* (Earths); *قمر* (moon) | *أقمار* (moons); *نور* (light) | *أنوار* (lights); *حجاب* (barrier) | *حُجُب* (barriers); *جرم* (body) | *أجرام* (bodies).

هشام :- لم أفهم ذلك جيداً يا أبي !

(Hisham: "I didn’t understand that well, Dad!") | *أب* (Dad) | *آباء* (Dads).

* الوالد : - أنظر هذا مصباح منير، وهذه مرآة مصقولة وقد أشرقت المرآة بنور المصباح أليس كذلك يا عزيزي ؟*

(The father: "Look, this is a shining lamp, and this is a polished mirror. The mirror shone with the lamp's light, right, my dear?") | *مصباح* (lamp) | *مصابيح* (lamps); *مرآة* (mirror) | *مرآة* (mirrors).

هشام : - بلى يا سيدي !

(Hisham: "Yes, sir!") | *سيد* (sir) | *سادة* (sirs).

الوالد : - ولماذا أظلمت هذه المرأة الآن وأين ذهب؟

(The father: "And why is this mirror dark now, and where did the light go?") | *امرأة* (woman) | *نساء* (women).

هشام : - لأنك وقفت بينهما فحجبت النور عن المرأة النور المنعكس فيها ؟ والمرأة المسكينة ليس نورها * فيها بل يأتيها من المصباح.*

(Hisham: "Because you stood between them, blocking the light from the mirror, the light reflected in it? The poor mirror has no light of its own; it receives it from the lamp.") | *نور* (light) | *أنوار* (lights).

الوالد : - صدقت يا ولدي، وذلك القمر مع الشمس لا يزال مستنيراً بنورها حتى يحول بينهما حائل، * والحائل هو الأرض فقط.*

(The father: "You are right, my son. The moon, with the sun, remains lit by its light until a barrier comes between them, and the barrier is only the Earth.") | *قمر* (moon) | *أقمار* (moons); *شمس* (sun) | *شموس* (suns).

هشام : - ولماذا لا تحول الأرض دائماً بين الشمس والقمر ولماذا لا ينخسف القمر دائماً ؟

(Hisham: "And why doesn’t the Earth always come between the sun and the moon, and why doesn’t the moon always eclipse?") | *أرض* (Earth) | *أراضٍ* (Earths); *شمس* (sun) | *شموس* (suns).

الوالد : أحسنت السؤال، وذلك لأن القمر يتزحزح قليلاً عن مكانه في الدوران فلا تجتمع الشمس والقمر * والأرض على خط واحد إلا في النادر، وإذن ينخسف القمر أو تنكسف الشمس.*

(The father: "Well asked. This is because the moon slightly shifts in its orbit, so the sun, moon, and Earth do not align in a straight line except rarely. Hence, the moon eclipses or the sun is obscured.") | *قمر* (moon) | *أقمار* (moons); *شمس* (sun) | *شموس* (suns).

هشام : - ولابد أن الشمس تنكسف إذا حال القمر بين الشمس والأرض فيحجب نور الشمس عن الأرض * بطبيعة الحال.*

(Hisham: "And surely, the sun would be eclipsed if the moon comes between the sun and the Earth, naturally blocking the sun's light from the Earth.") | *شمس* (sun) | *شموس* (suns).

الوالد : - إنك لولد فطن، وقد أصبت في القياس.

(The father: "You are a clever boy, and you are right in your reasoning.") | *ولد* (boy) | *أولاد* (boys).

هشام : - وماذا ينبغي لنا أن نعمل عند الكسوف والخسوف.

(Hisham: "What should we do during an eclipse?") | *كسوف* (eclipse) | *كسوفات* (eclipses).

* الوالد : - كان الناس في قديم الزمان يعتقدون أن الشمس والقمر إنما ينكسفان لحادثة مهمة في الأرض لموت رجل جليل مثلاً، ومات إبراهيم بن محمد عليه السلام فانكسفت الشمس فقالوا إنما انكسفت الشمس لموت ابن الرسول، فقام رسول الله صلى الله عليه وسلم يجر رداءه حتى دخل المسجد فدخل المسلمون فصلى بهم ركعتين حتى انجلت الشمس فقال : إن الشمس والقمر لا ينكسفان لموت أحد ولا لحياته فإذا رأيتموها فصلوا وادعوا حتى يكشف ما بكم. وقال: "إنهما آيتان من آيات الله لا يخسفان لموت أحد ولا لحياته فإذا رأيتموها فافزعوا إلى الصلاة".*

(The father: "In ancient times, people believed that the sun and moon eclipsed due to important events on Earth, such as the death of a notable person. When Ibrahim ibn Muhammad died, the sun was eclipsed, and they said it was due to the death of the Prophet's son. The Messenger of Allah, peace be upon him, took off his cloak, entered the mosque, and led the people in two rak'ahs of prayer until the sun cleared. He said, 'The sun and moon do not eclipse due to anyone's death or life. When you see them, pray and call upon God until the calamity is lifted.' He said, 'They are two signs from Allah and do not eclipse due to anyone's death or life. When you see them, rush to prayer.'") | *شمس* (sun) | *شموس* (suns); *قمر* (moon) | *أقمار* (moons); *إسلام* (Islam) | *إسلامات* (Islams); *رسول* (messenger) | *رسل* (messengers).

رسول المسلمين عند قائد قواد الفرس

أرسل سعد قبل القادسية ربعي بن عامر رسولاً إلى رستم قائد الجيوش الفارسية وأميرهم

(Saad sent Rab'i ibn Amir as a messenger to Rostam, the commander of the Persian armies and their leader before the Battle of Qadisiyyah) | *رسول* (messenger) | *رسل* (messengers); *قائد* (leader) | *قواد* (leaders); *جيش* (army) | *جيوش* (armies).

فدخل عليه وقد زينوا مجلسه بالنمارق المذهبة وزرابي الحرير

(He entered, and they had decorated his chamber with gilded cushions and silk carpets) | *مجلس* (chamber) | *مجالس* (chambers); *نمرقة* (cushion) | *نمارق* (cushions); *زربية* (carpet) | *زرابي* (carpets).

وأظهر اليواقيت واللآلي الثمينة، والزينة العظمية

(They displayed precious jewels and pearls, and great adornments) | *ياقوت* (jewel) | *ياقوتات* (jewels); *لؤلؤة* (pearl) | *لآلئ* (pearls); *زينة* (adornment) | *زينات* (adornments).

وعليه تاجه وغير ذلك من الأمتعة الثمينة، وقد جلس على سرير من ذهب

(And he wore his crown and other precious items, and he sat on a golden throne) | *تاج* (crown) | *تيجان* (crowns); *سرير* (throne) | *أسِرّة* (thrones).

ودخل ربعي بثياب صفيقة وسيف وترس وفرس قصيرة

(Rab'i entered wearing rough clothes, carrying a sword and a shield, and riding a short horse) | *ثوب* (clothes) | *ثياب* (clothes); *سيف* (sword) | *سيوف* (swords); *ترس* (shield) | *تروس* (shields); *فرس* (horse) | *أفراس* (horses).

ولم يزل راكبها حتى داس بها على طرف البساط، ثم نزل وربطها ببعض تلك الوسائد

(He remained mounted until he trampled on the edge of the carpet, then he dismounted and tied it to some of those cushions) | *بِساط* (carpet) | *بُسُط* (carpets); *وسادة* (cushion) | *وسائد* (cushions).

وأقبل وعليه سلاحه ودرعه، ومغفره على رأسه

(He approached wearing his weapons, armor, and helmet on his head) | *سلاح* (weapon) | *أسلحة* (weapons); *درع* (armor) | *دروع* (armors); *مغفر* (helmet) | *مغافر* (helmets).

فقالوا له ضع سلاحك، فقال إني لم آتكم، وإنما جئتكم حين دعوتموني فإن تركتموني هكذا وإلا رجعت

(They said to him, "Lay down your weapons." He replied, "I did not come to you, but you called me. If you let me be as I am, or I will return.") | No plural forms.

فقال رستم ائذنوا له، فأقبل يتوكأ على رمحه فوق النمارق، فخرق عامتها

(Rostam said, "Let him in," so he approached leaning on his spear over the cushions, tearing most of them) | *رُمح* (spear) | *رِماح* (spears).

فقالوا له ما جاء بكم ؟ فقال: الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله

(They asked him, "What brought you here?" He replied, "God sent us to bring those He wills from the worship of servants to the worship of God") | No plural forms.

ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام فأرسلنا بدينه إلى خلقه لتدعوهم إليه

(And from the narrowness of the world to its vastness, and from the oppression of religions to the justice of Islam. He sent us with His religion to invite His creation to it) | No plural forms.

فمن قبل ذلك قبلنا منه ورجعنا عنه، ومن أبى قاتلناه أبداً حتى نفضى إلى موعود الله

(Whoever accepts that, we accept it from him and leave him be, but whoever refuses, we fight him forever until we reach God's promise) | No plural forms.

قالوا وما موعود الله ؟ قال: الجنة لمن مات على قتال من أبى، والظفر لمن بقي

(They asked, "What is God's promise?" He replied, "Paradise for those who die fighting those who refuse, and victory for those who remain") | *جنة* (paradise) | *جنات* (paradises).

فقال رستم: قد سمعت مقالتكم فهل لكم أن تؤخروا هذا الأمر حتى ننظر فيه وتنظروا ؟

(Rostam said, "I have heard your words. Can you delay this matter until we consider it and you consider?") | No plural forms.

قال: نعم! كم أحب إليكم؟ يوماً أو يومين؟ قال: لا، بل حتى نكاتب أهل رأينا ورؤساء قومنا

(He replied, "Yes! How long do you prefer? A day or two?" Rostam said, "No, until we write to our advisors and the leaders of our people") | No plural forms.

* فقال: ما سن لنا رسول الله صلى الله عليه وسلم أن نؤخر الأعداء عند اللقاء من ثلاث، فانظر في أمرك وأمرهم، واختر واحدة من ثلاث بعد الأجل*

(He said, "The Messenger of God, peace be upon him, taught us not to delay the enemy for more than three days at the encounter. Consider your matter and their matter, and choose one of three after the deadline") | No plural forms.

فقال أسيدهم أنت؟ قال: لا ولكن المسلمون كالجسد الواحد يجير أدناهم على أعلاهم

(He asked, "Are you their leader?" He replied, "No, but Muslims are like one body; the lowest of them grants protection to the highest of them") | *جسد* (body) | *أجساد* (bodies).

فاجتمع رستم برؤساء قومه فقال هل رأيتم قط أعز وأرجح من كلام هذا الرجل؟

(Rostam gathered with the leaders of his people and said, "Have you ever seen words more noble and weighty than those of this man?") | *رئيس* (leader) | *رؤساء* (leaders); *قوم* (people) | *أقوام* (peoples).

فقالوا معاذ الله أن تميل إلى شيء من هذا وتدع دينك إلى هذا الكلب، أما ترى إلى ثيابه؟

(They replied, "God forbid that you incline towards this and abandon your religion for this dog. Do you not see his clothes?") | *ثوب* (clothes) | *ثياب* (clothes).

فقال ويلكم لا تنظروا إلى الثياب وانظروا إلى الرأي والكلام والسيرة

(He said, "Woe to you! Do not look at the clothes but look at the opinion, the words, and the conduct") | No plural forms.

إن العرب يستخفون بالثياب والمأكل ويصونون الأحساب

(The Arabs disregard clothes and food but preserve their lineages) | *ثوب* (clothes) | *ثياب* (clothes); *مأكل* (food) | *مآكل* (foods); *حِسب* (lineage) | *أحساب* (lineages).

الجامع الأزهر

الجامع الأزهر هو ذلك المسجد الكبير القائم في مدينة القاهرة لأكثر من تسعة قرون ونصف

(Al-Azhar Mosque is that great mosque in the city of Cairo for more than nine and a half centuries) | *مسجد* (mosque) | *مساجد* (mosques); *مدينة* (city) | *مدن* (cities); *قرن* (century) | *قرون* (centuries).

وفيه تلك الجامعة الدينية الكبرى

(And within it is that great religious university) | *جامعة* (university) | *جامعات* (universities).

وهو أول مسجد أسس بالقاهرة أنشأه القائد جوهر الكاتب الصقلي مولى المعز لدين الله الفاطمي لما اختط القاهرة

(It is the first mosque established in Cairo, built by the leader Jawhar al-Siqilli, the servant of al-Mu'izz li-Din Allah al-Fatimi when he planned Cairo) | No plural form for *القائد* (leader).

إذ شرع في بنائه لست بقين من جمادى الأولى سنة ٣٥٩ هجرية، وتم بناؤه لتسع من رمضان سنة ٣٦١ هجرية

(He began its construction on the 6th of Jumada al-Awwal in the year 359 AH, and it was completed on the 9th of Ramadan in the year 361 AH) | No plural forms.

وكان حال هذه المدرسة كأمثالها من المعاهد العلمية ودور التعليم

(This school was like other scientific institutes and educational houses) | *مدرسة* (school) | *مدارس* (schools); *معهد* (institute) | *معاهد* (institutes); *دور* (house) | *دور* (houses).

بدأت صغيرة لكنها ما لبثت أن اتسع نطاقها وعظم شأنها بما أفاض عليها الملوك والأمراء

(It started small but soon its scope expanded and its importance grew due to the contributions from kings and princes) | *ملك* (king) | *ملوك* (kings); *أمير * (prince) | *أمراء* (princes).

حتى أصبحت منبعاً للتعليم الديني، وطبق صيتها الخافقين

(Until it became a source of religious education, and its reputation spread far and wide) | *منبع* (source) | *منابع* (sources); *تعليم* (education) | No plural form.

فانحدر إليها الطلبة من أقصى المسكونة

(Students came to it from the farthest corners of the inhabited world) | *طالب* (student) | *طلبة* (students); *مسكونة* (inhabited world) | No plural form.

وتخرج منها العلماء والأئمة في كل فرع من فروع العلم الديني وغيره

(And scholars and imams graduated from it in every branch of religious and other sciences) | *عالم* (scholar) | *علماء* (scholars); *إمام* (imam) | *أئمة* (imams); *فرع* (branch) | *فروع* (branches).

وقد زاد الملوك والأمراء في بنائه ووسعوا في نواحيه

(And kings and princes expanded its building and its areas) | No plural forms for *بناء* (building) and *ناحية* (area).

وشادوا مساكن للطلاب (أروقة) وأسكنوا فيها من لم يكن له مسكن يأوى إليه، ولا سيما الغرباء

(They built accommodations for students (study halls) and housed those who had no place to stay, especially foreigners) | *مسكن* (accommodation) | *مساكن* (accommodations); *رواق* (study hall) | *أروقة* (study halls); *غريب* (foreigner) | *غرباء* (foreigners).

وأودعوا فيها كتب التدريس والمراجعة

(They placed in them books for teaching and reference) | *كتاب* (book) | *كتب* (books).

كان الأزهر يسير على نظام سهل يكاد يكون فطرياً أساسه التقوى وقوامه احترام الدين وأهله

(Al-Azhar followed a simple system that was almost natural, based on piety and founded on respect for religion and its people) | No plural forms.

فلم يكن به من مظاهر نظامات هذه الأيام وتدبيراتها شيء

(It did not have the appearance of the systems and arrangements of these days) | *مظهر* (appearance) | *مظاهر* (appearances); *نظام* (system) | *نظامات* (systems).

كان الطالب يدخله مختاراً بلا قيد ولا شرط ويختلف إلى من أراد من العلماء لتلقى العلم عنه

(A student would enter it voluntarily without restriction or condition and would go to whichever scholar he wanted to learn from) | *طالب* (student) | *طلبة* (students); *عالم* (scholar) | *علماء* (scholars).

ويبقى فيه ما شاء أن يبقى

(And he would stay there as long as he wished to stay) | No plural form.

فإذا آنس من نفسه علماً كافياً وملكة يتمكن بها من إفادة غيره جلس للتدريس حيث يجد مكاناً خالياً

(If he felt he had sufficient knowledge and ability to benefit others, he would sit to teach wherever he found an empty place) | No plural forms.

* وعرض نفسه على الطلبة فكانوا إذا وجدوه على علم التفوا حوله وقبلوا يده، وإذا رأوا غير ذلك انصرفوا عنه*

(He would present himself to the students, and if they found him knowledgeable, they would gather around him and kiss his hand, but if they did not, they would leave him) | No plural forms.

وتلك هي شهادة العالمية التي كان يعطاها العلماء

(And that was the global certificate that scholars received) | No plural form for *شهادة* (certificate).

وفي سنة ١٢٨٨ هـ وضع أول قانون للأزهر وصدرت بعد ذلك عدة قوانين

(In the year 1288 AH, the first law for Al-Azhar was established and several laws were issued thereafter) | *قانون* (law) | *قوانين* (laws).

* وفي محرم سنة ١٣٥٥ هـ صدر مرسوم بإعادة تنظيم الجامع الأزهر والمعاهد الدينية العلمية الإسلامية ونفذ كقانون من قوانين الدولة*

(In Muharram of the year 1355 AH, a decree was issued to reorganize Al-Azhar Mosque and the Islamic religious scientific institutes, and it was implemented as a law of the state) | No plural form.

* وقد أنشئ قسم عام بالقاهرة ألحق بالجامع الأزهر من سنة ١٣٥٢ هـ لسد حاجة من يريد التوسع في أحكام الدين واللغة العربية*

(A general section was established in Cairo attached to Al-Azhar Mosque from the year 1352 AH to meet the needs of those who wanted to expand in religious rulings and the Arabic language) | *قسم* (section) | *أقسام* (sections).

وقد خص الأزهر دون سائر المعاهد بالتعليم العالي والتخصص

(Al-Azhar was distinguished from other institutes by providing higher education and specialization) | *معهد* (institute) | *معاهد* (institutes).

وأنشئ قسم من الأزهر للتخصص في علوم الدين واللغة العربية والتاريخ الإسلامي والتربية والوعظ والإرشاد

(A section of Al-Azhar was established for specialization in religious sciences, the Arabic language, Islamic history, education, and preaching and guidance) | *علم* (science) | *علوم* (sciences); *لغة* (language) | *لغات* (languages); *تاريخ* (history) | *تواريخ* (histories).

وكليات الجامع الأزهر هي: كلية الشريعة، كلية اللغة العربية، كلية أصول الدين

(And the colleges of Al-Azhar Mosque are: College of Sharia, College of Arabic Language, College of Fundamentals of Religion) | *كلية* (college) | *كليات* (colleges).

وشيخ الجامع الأزهر هو الإمام الأكبر لجميع رجال الدين والمشرف الأعلى على السيرة الشخصية الملائمة لشرف العلم والدين في القطر المصري كله

(The Sheikh of Al-Azhar Mosque is the Grand Imam for all religious men and the highest supervisor of personal conduct befitting the honor of science and religion in the whole of Egypt) | *شيخ* (sheikh) | *شيوخ* (sheikhs); *إمام* (imam) | *أئمة* (imams); *رجل* (man) | *رجال* (men); *دين* (religion) | *أديان* (religions).

وللجامع الأزهر مجلس يسمى المجلس الأعلى للأزهر يشرف على شؤونه وإدارته ويرأس هذا المجلس شيخ الجامع الأزهر

(Al-Azhar Mosque has a council called the Supreme Council of Al-Azhar which supervises its affairs and administration, and this council is chaired by the Sheikh of Al-Azhar Mosque)

أدب القرآن

بسم الله الرحمن الرحيم

(In the name of Allah, the Most Gracious, the Most Merciful) | No plural form.

يا أيها الذين آمنوا (O you who have believed) | No plural form.

لا تقدموا بين يدي الله ورسوله واتقوا الله، إن الله سميع عليم

(Do not put yourselves before Allah and His Messenger, but fear Allah. Indeed, Allah is Hearing and Knowing.) | No plural form.

يأيها الذين آمنوا (O you who have believed) | No plural form.

* لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون*

(Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, lest your deeds become worthless while you perceive not.) | No plural form.

إن الذين يغضون أصواتهم عند رسول الله

(Indeed, those who lower their voices in the presence of the Messenger of Allah) | No plural form.

أولئك الذين امتحن الله قلوبهم للتقوى

(They are the ones whose hearts Allah has tested for piety) | No plural form.

لهم مغفرة وأجر عظيم

(They will have forgiveness and a great reward.) | No plural form.

إن الذين ينادونك من وراء الحجرات

(Indeed, those who call you from behind the chambers) | *حجرة* (chamber) | *حجرات* (chambers).

أكثرهم لا يعقلون

(Most of them do not use reason.) | No plural form.

ولو أنهم صبروا حتى تخرج إليهم لكان خيراً لهم والله غفور رحيم

(And if they had been patient until you could come out to them, it would have been better for them. And Allah is Forgiving and Merciful.) | No plural form.

يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوماً بجهالة فتصبحوا على ما فعلتم نادمين

(O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.) | *فاسق* (disobedient one) | *فساق* (disobedient ones).

واعلموا أن فيكم رسول الله

(And know that among you is the Messenger of Allah.) | No plural form.

* لو يطيعكم في كثير من الأمر لعنتم ولكن الله حبب إليكم الإيمان وزينه في قلوبكم وكره إليكم الكفر والفسوق والعصيان*

(If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience.) | *كفر* (disbelief) | No plural form; *فسوق* (defiance) | No plural form; *عصيان* (disobedience) | No plural form.

أولئك هم الراشدون فضلاً من الله ونعمة والله عليم حكيم

(Those are the rightly guided. It is as a favor from Allah and a blessing. And Allah is Knowing and Wise.) | No plural form.

وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما

(And if two factions among the believers should fight, then make settlement between them.) | *طائفة* (faction) | *طائفتان* (factions); *مؤمن* (believer) | *مؤمنون* (believers).

فإن بغت إحداهما على الأخرى فقاتلوا التي تبغى حتى تفيئ إلى أمر الله

(But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allah.) | No plural form.

فإن فآءت فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين

(And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.) | No plural form.

إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون

(The believers are but brothers, so make settlement between your brothers and fear Allah that you may receive mercy.) | *أخ* (brother) | *إخوة* (brothers).

* يا أيها الذين آمنوا لا يسخر قوم من قوم عسى أن يكونوا خيراً منهم ولا نساء من نساء عسى أن يكن خيراً منهن*

(O you who have believed, let not a people ridicule another people; perhaps they may be better than them. Nor let women ridicule other women; perhaps they may be better than them.) | *قوم* (people) | *أقوام* (peoples); *امرأة* (woman) | *نساء* (women).

ولا تلمزوا أنفسكم ولا تنابزوا بالألقاب

(And do not insult one another and do not call each other by offensive nicknames.) | No plural form.

بئس الاسم الفسوق بعد الإيمان ومن لم يتب فأولئك هم الظالمون

(Wretched is the name of disobedience after one's faith. And whoever does not repent, then it is those who are the wrongdoers.) | No plural form.

يا أيها الذين آمنوا اجتنبوا كثيراً من الظن إن بعض الظن إثم

(O you who have believed, avoid much suspicion. Indeed, some suspicion is sin.) | *ظن* (suspicion) | *ظنون* (suspicions).

ولا تجسسوا ولا يغتب بعضكم بعضاً

(And do not spy or backbite each other.) | No plural form.

أ يحب أحدكم أن يأكل لحم أخيه ميتاً فكرهتموه

(Would one of you like to eat the flesh of his brother when dead? You would detest it.) | *أحد* (one) | No plural form; *لحم* (flesh) | *لحوم* (fleshes); *ميت* (dead) | *أموات* (dead ones).

واتقوا الله إن الله تواب رحيم

(And fear Allah; indeed, Allah is Accepting of repentance and Merciful.) | No plural form.

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلنكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.) | *ذكر* (male) | *ذكور* (males); *أنثى* (female) | *إناث* (females); *شعب* (people) | *شعوب* (peoples); *قبيلة* (tribe) | *قبائل* (tribes).

إن الله عليم خبير

(Indeed, Allah is Knowing and Acquainted.) | No plural form.

قالت الأعراب آمنا قل لم تؤمنوا ولكن قولوا أستلمنا ولما يدخل الإيمان في قلوبكم

(The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.") | *أعرابي* (Bedouin) | *أعراب* (Bedouins); *قلب* (heart) | *قلوب* (hearts).

وإن تطيعوا الله ورسوله لا يلتكم من أعمالكم شيئاً إن الله غفور رحيم

(And if you obey Allah and His Messenger, He will not deprive you of your deeds. Indeed, Allah is Forgiving and Merciful.) | *عمل* (deed) | *أعمال* (deeds).

* إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون*

(The believers are only the ones who have believed in Allah and His Messenger and then do not doubt but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.) | *مال* (property) | *أموال* (properties); *نفس* (self) | *أنفس* (selves).

قل أتعلمون الله بدينكم والله يعلم ما في السموات وما في الأرض والله بكل شيء عليم

(Say, "Do you inform Allah of your religion while Allah knows whatever is in the heavens and whatever is in the earth? And Allah is Knowing of all things.") | *سماء* (heaven) | *سموات* (heavens); *أرض* (earth) | **

(شيخ الإسلام الحافظ ابن تيمية)

- *ولد* (Ahmad ibn Abdul Halim ibn Taymiyyah) was born in *بحران* (Harran) | *بحار* (Harran cities), on Monday, the 10th (or 11th) of Rabi' al-Awwal, 661 AH. He moved with his *والد* (father) | *والدين* (parents) and family to *دمشق* (Damascus) | *دمشق* (Damascuses) when he was young. They had left their homeland as *مهاجر* (migrants) | *مهاجرين* (migrants) because of the *جور* (oppression) | *جور* (oppressions) of the Tartars. They traveled at night with their books, as there were few animals. The enemy almost caught them, and their cart broke down. They prayed to God and were saved, reaching Damascus in 667 AH. There, he heard from over a hundred *شيخ* (sheikh) | *شيوخ* (sheikhs) and attended lectures for years. He studied *العلوم* (sciences) | *العلوم* (sciences), memorized the Quran, excelled in *الفقه* (jurisprudence) | *الفقه* (jurisprudences), became proficient in *النحو* (grammar) | *النحو* (grammars), and devoted himself completely to *التفسير* (Tafsir) | *التفسير* (Tafsirs) until he excelled in it. All this he did at the age of thirteen. He remained a righteous, pious, kind son to his parents, devout, abstinent, fasting, praying, and constantly remembering God in all matters and situations, turning to Him in all circumstances, maintaining God's limits and commands, enjoining good and forbidding evil, and never tiring of seeking knowledge, reading, or research. He attended gatherings and debates as a child, speaking, debating, and confounding the elders, presenting insights that left the town's scholars amazed. He issued a *فتوى* (fatwa) | *فِتَاوى* (fatwas) at the age of seventeen, started collecting and writing from then on. When his father died, he became one of the major Hanbali scholars and their leaders. He taught at twenty-one and gained fame. His reputation spread worldwide, and he began *تفسير* (interpreting) the Quran, citing without hesitation or hesitation, from memory. He performed *الحج* (Hajj) in 691 AH and returned with the *إمامة* (leadership) | *إمامة* (leaderships) in knowledge and practice. He faced many trials and never left a trial except to face another, imprisoned repeatedly over *مسائل* (issues) | *مسائل* (issues) in *الفقه* (jurisprudence) | *الفقه* (jurisprudences) and *الكلام* (theology) | *الكلام* (theologies), imprisoned once in a tower. His cell was spacious, so people visited him, read to him, and debated with him. He was moved to a *سجن* (prison) | *سجون* (prisons) and exiled from one land to another.

- In Ramadan 719 AH, they accused him of *منع* (forbidding) | *مَنَع* (forbiddings) from *الفتيا* (issuing fatwas) | *الفتاوى* (fatwas). Then, another council was held in Rajab 720 AH. He was imprisoned in the fortress, released in Muharram 721 AH, and again in Sha'ban 726 AH over the *مسألة* (issue) | *مسائل* (issues) of visiting graves, imprisoned in the fortress until he died on Monday night, 22nd Dhul-Qa'dah, 728 AH. He was buried at the *جامع* (mosque) | *مساجد* (mosques) in Damascus, and his funeral was so large that people said their numbers were at least fifty thousand.

- *الذهبي* (Ibn Kathir) said: "It was amazing to see him discuss issues of disagreement, provide evidence, and favor a position, with all the conditions of *الاجتهاد* (ijtihad) | *الاجتهاد* (ijtihads) met. I have never seen anyone faster at citing relevant verses from the Quran or more adept at recalling texts and their sources. The Sunnah was always before his eyes and on his tongue with eloquent speech and a clear vision. He was a wonder in Tafsir and its expansion. Regarding the fundamentals of *الدين* (religion) | *الأديان* (religions) and knowing opposing views, he had no equal. He was generous, courageous, and detached from worldly pleasures. His *فتاوى* (fatwas) numbered in the hundreds, if not more, and he always spoke the truth, never fearing blame for God’s sake."

- He had a white beard and hair with little gray, his hair reaching his earlobes. His eyes seemed to speak, of medium height, with broad shoulders, a loud voice, clear, and quick in reading. He had a sharp temper but subdued it with patience. I never saw anyone like him in his prayers, supplication, and frequent reliance on God. I do not believe in his infallibility; he was human, subject to anger and temper. Everyone's statements should be taken and left as appropriate. He was steadfast in prayer and fasting, honored the laws of God inwardly and outwardly, never misunderstood, for his intelligence was exceptional, nor from lack of knowledge, for he was a vast ocean of knowledge. He did not play with religion or invent his views but based his arguments on the Quran, Hadith, and analogy, providing evidence and debating.

- *الأقشهري* (al-Aqshari) in his journey said: "Ibn Taymiyyah excelled in jurisprudence, the fundamentals of religion, inheritance, arithmetic, and other sciences. In every field, he had a strong hand, and his pen and tongue were closely matched."

- *شمس الدين ابن الحريري* (Shams al-Din ibn al-Hariri), a Hanafi judge in Damascus, said: "For three hundred years, people have not seen anyone like him. Ibn Taymiyyah would speak from the pulpit in the style of the interpreters with jurisprudence and Hadith, covering in one session what no one else could cover in several gatherings, as if these sciences were before his eyes, taking from them what he wished and leaving the rest."

- He would read a book once, and it would imprint on his mind, transferring it into his works with its exact wording and meaning. He was one of the world's brightest minds. Among his many remarkable deeds is that Muhammad ibn Abi Bakr al-Sakkakini wrote verses on the tongue of a disbeliever denying *القدر* (divine predestination), which Ibn Taymiyyah read and, crossing his leg, responded in his gathering before standing, with one hundred and nineteen verses. He was always in prayer, frequently invoking God, strong in reliance, with recitations and prayers, some personal, others communal.

Simpler Explanations of Hard Words:

- *شيخ الإسلام* (Sheikh al-Islam): Scholar of Islam.
- *ولد* (was born): Born.
- *بحران* (Harran): A city in Turkey.
- *ربيع الأول* (Rabi' al-Awwal): The first month in the Islamic calendar.
- *دمشق* (Damascus): The capital of Syria.

- *مهاجر* (migrant): Someone who migrates.
- *جور* (oppression): Cruel treatment.
- *كتب* (books): Books.
- *عجله* (cart): Cart.
- *عدو* (enemy) | *أعداء* (enemies): Foes.
- *علم* (science) | *علوم* (sciences): Knowledge.
- *القرآن* (Quran): The holy book of Islam.
- *فقه* (jurisprudence): Islamic law.
- *نحو* (grammar): Grammar.
- *تفسير* (Tafsir): Commentary on the Quran.
- *محنة* (trial) | *محن* (trials): Difficulties.
- *فتوى* (fatwa) | *فِتَاوى* (fatwas): Legal opinion in Islam.
- *سجن* (prison) | *سجون* (prisons): Prison(s).
- *برج* (tower): A tall structure.
- *قلعة* (fortress): A fort.
- *حج* (Hajj): Pilgrimage to Mecca.
- *الإمامة* (leadership): Religious leadership.
- *منع* (forbidding) | *مَنَع* (forbiddings): Prohibitions.
- *زيارة* (visiting): Visiting graves.
- *قاضي* (judge) | *قضاة* (judges): Judge(s).
- *علم* (knowledge) | *علوم* (sciences): Learning.
- *حديث* (Hadith): Sayings of the Prophet Muhammad's

How I Learned Islam in Christian Andalusia

God introduced me to *دين* (religion) | *أديان* (religions) through my *والد* (father) | *والدين* (parents), may Allah have mercy on him, when I was *ستة أعوام* (six years old). At that time, I attended a *مكتب* (school) | *مكاتب* (schools) to learn their *دين* (religion) | *أديان* (religions) and then returned home where my *والد* (father) | *والدين* (parents) taught me *الإسلام* (Islam). Thus, I learned both *دين* (religions) simultaneously. When I was *أربعة أعوام* (four years old), my *والد* (father) | *والدين* (parents) took a *لوح* (slate) | *ألواح* (slates), which I can still remember clearly, and wrote the Arabic *حرف* (letter) | *حروف* (letters) on it. He would ask me about the Christian *حرف* (letter) | *حروف* (letters) one by one and for each *حرف* (letter) I named, he wrote the corresponding Arabic *حرف* (letter), saying, "These are our *حروف* (letters)." He completed the entire Arabic *حروف* (letters) this way. He instructed me to keep this a *سر* (secret) | *أسرار* (secrets), even from my *قريب* (relative) | *أقارب* (relatives), and strictly warned me not to tell anyone.

My *والدة* (mother) | *والدات* (mothers) used to ask me what my *والد* (father) was teaching me, and I always denied knowing anything. The same questioning came from my *عم* (uncle) | *أعمام* (uncles), and I always denied it. I continued to go to the Christian *مكتب* (school) | *مكاتب* (schools) and then returned home where my *والد* (father) | *والدين* (parents) would teach me. Eventually, my *والد* (father) sent for his *صديق* (friend) | *أصدقاء* (friends), but I never disclosed anything to anyone, even though my *والد* (father) risked severe punishment if discovered. But God supported us and helped us remember Him, thank Him, and worship Him sincerely amidst our *عدو* (enemy) | *أعداء* (enemies).

My *والد* (father) taught me what to say when I saw the *صنم* (idol) | *أصنام* (idols) in the *كنيسة* (church) | *كنائس* (churches). He told me to recite silently the *آية* (verse) | *آيات* (verses), "O *ناس* (people), a *مثل* (parable) is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a

ذباب (fly), even if they gathered together for that purpose. And if the *ذباب* (fly) should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued" (Quran 22:73), and also "Say, O *كافر* (disbeliever) | *كافرون* (disbelievers), I do not worship what you worship" (Quran 109:1-2), and other similar *آية* (verse) | *آيات* (verses).

When my *والد* (father) was certain that I was keeping our *دين* (religion) a secret from everyone, he allowed me to share it with my *والدة* (mother), *عم* (uncle) | *أعمام* (uncles), and a few close *صديق* (friend) | *أصدقاء* (friends). They would come to our *بيت* (house) | *بيوت* (houses) and discuss matters of faith, which I listened to. Seeing my *حرص* (diligence) at such a young age, my *والد* (father) was very pleased and introduced me to his *صديق* (friend) | *أصدقاء* (friends) and fellow *مسلم* (Muslim) | *مسلمون* (Muslims). I met with them one by one.

I traveled extensively to meet good *مسلم* (Muslim) | *مسلمون* (Muslims) from *جيان* (Jaén) to *غرناطة* (Granada), *قرطبة* (Córdoba), *إشبيلية* (Seville), *طليطلة* (Toledo), and other *مدينة* (city) | *مدن* (cities) in *الأندلس* (Al-Andalus). Through these meetings, I gained significant knowledge. Seven *رجل* (man) | *رجال* (men) in particular, all of whom had studied under a *شيخ* (sheikh) | *شيوخ* (sheikhs) from *غرناطة* (Granada), were especially influential. This *شيخ* (sheikh), *اللوطوري* (al-Lutori), may Allah have mercy on him, was a *رجل* (man) *صالح* (pious), well-known for his *فضيلة* (virtue) | *فضائل* (virtues) and *كرامة* (miracle) | *كرامات* (miracles). He studied the *قرآن* (Quran) in *غرناطة* (Granada) before it was taken by the *عدو* (enemy) | *أعداء* (enemies), and despite the difficult times, he managed to study under respected *شيخ* (scholar) | *شيوخ* (scholars).

After *غرناطة* (Granada) fell to the *عدو* (enemy) | *أعداء* (enemies), the invaders allowed those who wished to leave to sell their *ممتلكات* (possessions) and move to *أراضي* (lands) of *الإسلام* (Islam). Many of our *جد* (ancestor) | *أجداد* (ancestors) took this opportunity. However, those who remained faced increasing restrictions on their *ممارسة* (practice) | *ممارسات* (practices) and suffered

greatly, with many being burned at the stake for showing any signs of *الإسلام* (Islam).

Despite repeated appeals to the rulers of *أراضي* (lands) of *الإسلام* (Islam) for help, we received little more than letters of support. Over time, the *عدو* (enemy) | *أعداء* (enemies) gradually banned Islamic *ملابس* (clothing), group *صلاة* (prayer) | *صلوات* (prayers), public *حمام* (bath) | *حمامات* (baths), and other Islamic *ممارسة* (practice) | *ممارسات* (practices). They persecuted us severely, burning many at the stake and exiling others. This suffering continued as we remained among them, facing severe punishment for any signs of Islamic *إيمان* (faith). Indeed, to Allah we belong, and to Him, we shall return.

Simpler Explanations of Hard Words:

- *دين* (religion): A system of faith or worship.
- *والد* (father) | *والدين* (parents): Father | Parents.
- *مكتب* (school) | *مكاتب* (schools): School | Schools.
- *حرف* (letter) | *حروف* (letters): Letter | Letters of the alphabet.
- *سر* (secret) | *أسرار* (secrets): Something kept hidden | Secrets.
- *قريب* (relative) | *أقارب* (relatives): A family member | Relatives.
- *والدة* (mother) | *والدات* (mothers): Mother | Mothers.
- *عم* (uncle) | *أعمام* (uncles): Uncle | Uncles.
- *صديق* (friend) | *أصدقاء* (friends): Friend | Friends.
- *بيت* (house) | *بيوت* (houses): House | Houses.
- *عدو* (enemy) | *أعداء* (enemies): Someone who opposes you | Enemies.
- *صنم* (idol) | *أصنام* (idols): An image or representation of a god used as an object of worship | Idols.

- *كنيسة* (church) | *كنائس* (churches): Church | Churches.
- *آية* (verse) | *آيات* (verses): A passage from the Quran | Verses.
- *ناس* (people): People.
- *مثل* (parable): A simple story used to illustrate a moral or spiritual lesson.
- *ذباب* (fly): A small insect.
- *كافر* (disbeliever) |